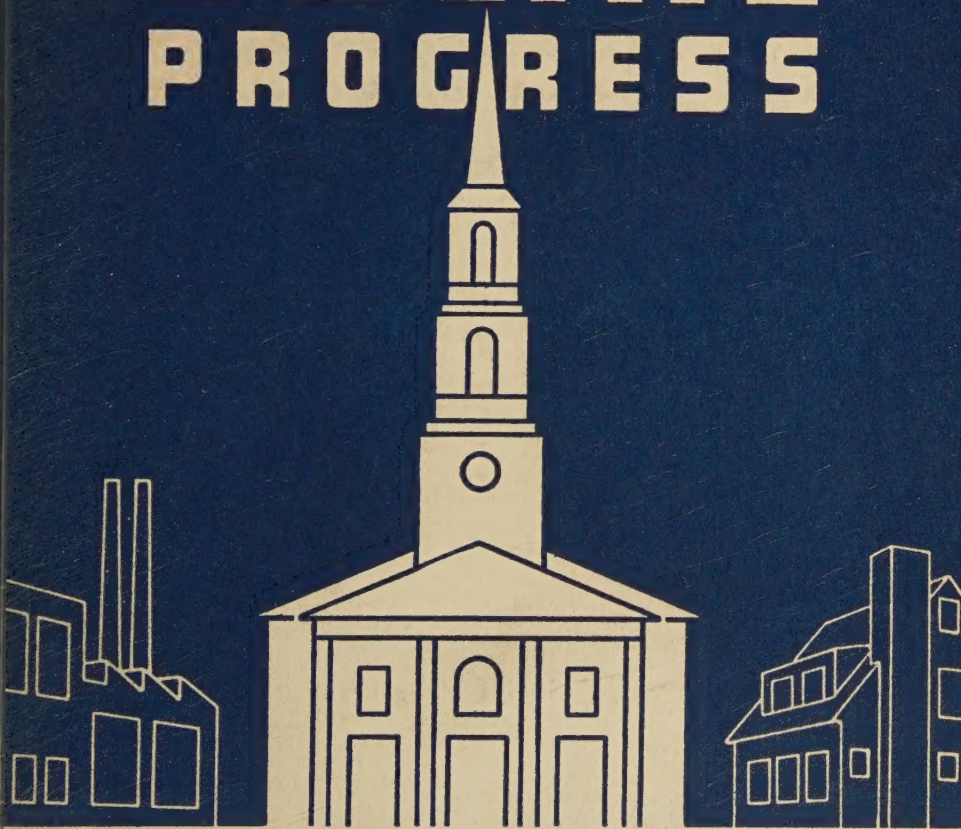


# SOCIAL PROGRESS



The Greatening of Abraham Lincoln  
Christian Thoughts About Anti-Semitism  
Education for Interracial Understanding

FEBRUARY 1940

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## Social Progress

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# SOCIAL PROGRESS

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No. 7

## *The Greatening of Abraham Lincoln*

*By Edgar DeWitt Jones\**

THE greatening of Lincoln's political philosophy is an arresting study. The student of his speeches and public papers is embarrassed by the wealth of material. I am minded to select one paragraph from a speech delivered by Mr. Lincoln at the outset of the Civil War. This particular paragraph contains what I should call the quintessence of his political principles:

"This is essentially a people's contest. . . . It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men—to lift artificial weights from the shoulders, to clear the paths of laudable pursuits for all, to afford all an unfettered start and a fair chance in the race of life. Yielding to partisan and tem-

porary departure from necessity, this after all is the leading object of the government for whose existence we contend."

Here are four mighty affirmations of a political creed truly Lincolnian. They are worthy much pondering since they are fundamental in the life of a republic.

First: "To elevate the condition of men." This is basic democracy. It is applied Christianity also. In the synagogue of his home town Jesus selected a passage from the prophet Isaiah and applied the same to himself. Who can forget those eloquent words? "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." Here Lincoln affirms that it is the object of such a government as ours to better

\* Pastor Central Woodward Christian Church, Detroit, Michigan. Condensed from First Prize Sermon, Lincoln Sermon Committee, New York, 1939.



conditions of living. Was he thinking of the several kinds of serfdom that endanger a people, industrial, social, economic? Was there especially in his mind the condition of four millions of Negroes, victims of slavery? The answer is "yes" to both questions.

Second: "To lift artificial weights from the shoulders." The word "artificial" is used here with discrimination. Consider the artificial burdens that rest heavily on drooping shoulders—unjust systems of taxation, iniquitous tariffs, unfair and discriminating legislation. Whatever weighs down the backs of men with burdens that are intolerable, it is the high business of a government by the people and for the people to remove. And it is something that is never finished.

Third: "To clear the paths of laudable pursuits for all." A democracy must be interested in clearing paths, blazing highways, cutting channels that the spirit of the people, their hopes and dreams may find free course, and be fruitful.

Fourth: "To afford all an unfettered start and a fair chance in the race of life." The first few years of life practically settle destiny, and "an unfettered start" would mean wholesome food; adequate shelter and clothing. It would mean education. It would mean every man's opportunity. Mr. Lincoln knew from experience how hard it is to rise above the level of one's environment.

He knew that slavery was wrong, and averred that no man however good is good enough to own another human being.

Abraham Lincoln's greating ideals of governmental affairs included the belief that God is and that he is a rewarder of them who seek after him. His religion has been the subject of innumerable controversies, some of them acrimonious and withal, unwarranted.

Mr. Lincoln often referred to the precepts of Christianity; what is more important, he practiced them. Once he told a delegation of ministers that he conceived of prayer as bringing him to the side of God, not as winning God over to his side. He believed in One whom he sometimes called "That Divine Being," and again, "The Almighty Architect." The subtle creeds and fine-spun theological speculations so rife in his day troubled and perplexed him. He once said, "When any church will inscribe over its altar as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." Slowly and surely this man's faith deepened, expanded, flowered.

The moral grandeur of Lincoln was both an endowment and an achievement. Back of this son of the

wilderness is a long line of sturdy, God-fearing ancestors. There was the stuff of virile manhood in the youth, and this he developed and refined in the school of hardship, privation and disappointment.

Mr. Lincoln cared little for money, defining wealth as a "superfluity of what we don't need." His fees were small even where large ones were warranted. Nor could he bring himself to take a case where the ethics were suspect. Perhaps there is no lesson that this generation can so properly take to heart as this one of common honesty, so bedrock in the life of the Civil War President.

A more patient man never lived. He was patient with his plodding father, his ailing wife, his lively children; patient with the scholarly and sometimes presumptuous Seward; with the fiery and irascible Stanton; with the imperious and ambitious Chase; with the rude and arrogant McClellan. He was patient with the preachers; with the politicians. He was patient with himself, and, I say it reverently, patient with God.

In some respects the loveliest tribute ever paid this "homely hero" was that of Colonel Robert G. Ingersoll: "Lincoln was the grandest figure of the fiercest civil war. He is the gentlest memory of our world." The goodness of his heart was such as to bewilder his foes. Thus he said, "I have not only suffered for the South, I have suffered with the South." Writing to his long-time

friend, Joshua Speed, he said: "I have never knowingly planted a thorn in any human heart, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow." And from the soil of this man's personality, watered by tears and enriched by sorrow, sprang into life and flowered this sentiment: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in." Verily, this gentleness has made us great.

Abraham Lincoln's soul greatedened under the burdens he bore as President. He leaned hard upon the Everlasting Arms; he bowed humbly in the presence of the Eternal, and prayed for light that he might walk the path of truth and justice. He heard the news of the success of the Northern armies with gratitude but without exultation. Peace, peace, at last! How best to bind up the nation's wounds and to care for the widow and the orphan; how best to reunite in unseverable bonds the nation that had been broken—a shot rang out and "prophecy was dumb!"

*"A blend of mirth and sadness, of smiles and tears,*

*A quaint knight errant of the pioneers;*

*A homely hero, born of star and sod;*

*A peasant-prince: a masterpiece of God."*



# *Christian Thoughts About Anti-Semitism*

*By Conrad Hoffmann, Jr.\**

WE WILL not solve anti-Semitism by discussion. To argue pro and con about the faults or innocence of the Jews will not eliminate deep-seated prejudices and anti-Jewish attitudes. To maintain that the Jew is to blame is as erroneous as to maintain that he is innocent. The Jews have faults even as all others. The Jews themselves are the first to admit that. Some of these faults, usually those most stressed by anti-Jewish folk, are acquired traits or aggravation of inherent traits which have resulted from centuries of persecution. But even if the Jews were perfect, they probably would still be the victims of anti-Jewish prejudice.

Actually the problem goes much deeper than mere outward mannerisms, or attitudes, actions and activities of the Jews. It is much more a matter of inherent or inherited prejudices; it becomes a spiritual and religious issue from the standpoint of victory over it. It is a problem of the Christian rather than of the Jew, for it is the Christian who discriminates. He is the active aggressor whereas the Jew is more or less the passive victim. This fact makes the Christian morally guilty

and responsible irrespective of whether the Jew is or is not to blame for provoking the discrimination against him. Anti-Semitism is unchristian and there can never be any justification for unchristian action.

Some maintain that anti-Semitism is inevitable and insoluble. But from a Christian point of view with its conviction and faith that Jesus Christ is God's answer to the whole world's need, it cannot be inevitable nor insoluble.

Anti-Semitism is most widespread in times of material distress. In fact, one may say it is a phenomenon of economic distress. The survival motive gives it momentum; self preservation against threatened competition real or imaginary, the "ego" as opposed to the "other one." It is the denial of the idea "live and let live" and especially of the ideal of "live and help live." In a democracy such as ours, which is based on the Bill of Rights and on Abraham Lincoln's concept of government as "of, by, and for the people," anti-Semitism, as all racial discrimination, undermines the basic concepts of democracy and invariably paves the way for forces which tend to corrode and destroy democracy.

Most thinking people today are well aware of these implications of

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\* Secretary for Jewish work under the Board of National Missions.

anti-Semitism as the enemy of Christianity and democracy, yet they continue to be anti-Semitic. For anti-Semitism is neither Christian nor logical; it is rather psychological. Only as we somehow master and overpower the tendency to racial discrimination in our innate nature is there any hope. But how can human nature, unaided, overpower this tendency? Is not the expulsive power of some overwhelming faith and conviction necessary? Does this not mean that the grace of God and the indwelling spirit of Christ alone can give us victory?

Of what implication is all this to America? Let us consider. Of the 16,000,000 Jews in the world almost one-third or 5,000,000 live in the U. S. A. Most of these American Jews have relatives near or remote in Europe. There anti-Semitism has swept like a tidal wave through Poland with 3,500,000 Jews, Rumania with 900,000 or more, Hungary with 500,000, Czechoslovakia with 250,000, and Germany and Austria with a combined total of 1,500,000 if we include the Christian non-Aryans.

No one can imagine what is actually happening. The stories of ruthless deportation of Jews from Vienna, certain areas in Czechoslovakia, and from Berlin, by the Nazis, to the new Ghetto land in Poland beggar description. If this deportation is continued as rumored to include all the German Jews and now the 1,500,000

Jews in that part of Poland taken over by Nazi Germany, the world is likely to witness a catastrophe as great or greater than the Armenian massacres and deportations of the last war. Thus in one Polish town, on the accusation of sniping, the 400 male Jews of the town were herded together in the market place and shot down by machine gun fire, the town set ablaze, and the Jewish women and children left amid the ruins to fend for themselves.

One will understand the intense anxiety of Jewish relatives in America on behalf of the loved ones left behind and exposed to the menace of such persecution and annihilation, and we as Christians must ever sympathetically remember this frame of mind on the part of our Jewish neighbors.

Moreover, as we condemn, as we should, this ruthless and brutal "cold pogrom" of the Nazis, let us remember that in 1903-1905 during the persecutions of Jews in Czarist Russia, Germany protested against Russia's anti-Semitism. Today we in America protest against Germany's anti-Semitism. Let us as Christians see to it that tomorrow the world will not have occasion to protest against American anti-Semitism.

In America there has been growing evidence of a strong anti-Jewish trend. Whether this will ever develop into violent anti-Semitism, no one can foretell. To assume, however, that it "can't happen here" is



evidence of an unwarranted optimism. We must be ever alert, aggressive, courageous, and constant in our guard and combat against the insidious infection of anti-Semitism.

But what is to be done! First, heart-searching to discover any seeds of anti-Jewish tendencies in ourselves is needed; then sufficient will-power to eradicate any such seeds as may be discovered, with the prayer: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in thy way everlasting." (Psalm 139: 23, 24.) From there one can proceed to promote real fellowship between Jew and Christian; not merely joint public fellowship gatherings which undoubtedly are invaluable, but rather the more intimate kind of fellowship which is only possible in our homes and around the family table. Such fellowship should become reciprocal. Real friendship, mutual understanding and trust should result; if these can be attained, one has the best safeguard and means to combat anti-Semitism. When one remembers that our Jewish neighbors live in 9,700 and more communities throughout the states, one is conscious of the limitless opportunities for promotion of such rapprochement, or a Christian approach to the Jews.

No doubt some Jews will hold

aloof, fearing an ulterior motive in our proffered friendship. That motive they interpret as a desire to proselytize and many an attempt at fellowship fails because of this suspicion. The only way to overcome such distrust is friendly sincerity and frankness undaunted by the fear of possible failure.

Our Jewish friends frequently remark that if "Christians were more Christ-like there would be no anti-Semitism." We accept the full implication of that statement. If Christ is such a power, surely he has something to offer the Jew as well as the Christian. But the approach must be on the basis of sharing, not of imposition. Christians must ever be grateful to Judaism, for if Judaism had not been, Christianity would not be. Never must we denounce Judaism. As Stanley Jones puts it, "The relation of Jesus Christ to all other religions is that of fulfillment," and our approach must not give the Jew cause for resentment because we put him in the position of a heathen.

Attempts at right relationship with Jews will compel greater reality in Christian living and the Jew may thus become the means to a more truly Christian America in which Jew and Christian have come to see in Christ God's message of love to mankind; an America which need not fear the threat of anti-Semitism.



# *Education for Interracial Understanding*

*By Philip C. Jones \**

IN THE worship services of our church school, in our class sessions, and in our coordinated club activities, a continuing emphasis is placed upon the necessity of making true Christian brotherhood a reality in every phase of experience. Obviously, we do not accomplish all that we could desire, but as the emphasis is made persistently through the years, we see in the lives of teachers and pupils evidences of growing understanding and expressions of genuine and inclusive fellowship. It would seem to be more helpful here to describe some of the group activities which have as their objectives right interracial attitudes and conduct on the part of our boys and girls. These will indicate the kind of a process we believe to be fruitful, at least in some degree. We derive them from the teachings of Jesus, and believe them to be fundamental to the establishment of his Kingdom.

Each year we have on the teaching staff of our church school one or two persons from other continents. We recall the leadership of three native Africans, a native Indian, Japanese, Korean, and Chinese, and have on our staff at the present time another Christian leader from India. These

visiting teachers have what we call "roving commissions" and act as substitute teachers where they are needed, as resource persons to assist class teachers as speakers and leaders of discussion in club meetings, and as participants in church school worship services. Frequently, after some months our visiting teachers are assigned to a regular teaching position in the church school. This arrangement furthers both missionary education and interracial goodwill.

Our annual young people's choir festivals are celebrations of interracial fellowship, though we do not so label them. Our young people plan through their own committees a choir festival to be held on Race Relations Sunday. At the time of the festival of music, our choirs serve as hosts to the visitors, and often, after the festivals, there are "return engagements" for musical services in other churches, and occasionally these result in interracial parties and socials.

The benevolences of our church school are controlled democratically, by a council made up of class representatives. Because there are annual contributions to churches made up of people of other races, committees of the council visit these churches to

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study their work and interest is maintained in our church school through occasional worship services, and in reports to the classes of the work observed.

In our worship services for young people we give frequent emphases to Christian brotherhood involving people of all races and cultures. The singing of Negro spirituals, reports of interracial enterprises, programs dealing with interracial and intercultural understanding, and other features of this general character keep the matter in the forefront of the thought, and, we hope, the life of our pupils.

Since our porter staff consists of "Negroes" and "whites," we have continuing fellowship seven days a week in the church and the church house, in an educational process which is never discussed but which we believe to be effective. On one occasion in a program which our boys and girls presented, one of the porters of the church and one of his Negro friends took responsible parts, quite naturally and effectively we thought.

Various service and missionary projects on the part of our church school classes and week-day clubs involve interracial, intercultural and international understanding and co-operation.

We have made definite attempts to help our boys and girls and young people to experience a deepening interfaith and intercultural fellowship

with Jews. On one occasion sixty young people visited the young people at Temple Emanu-El. A year later a like number of their young people shared a worship service in our church; the program, carefully planned by a joint committee representing the two groups, was followed by a friendly social hour. Classes and committees frequently visit Jewish synagogues, attending worship services, studying the forms used and reporting upon them. Occasionally in our own worship services we make use of the elements of the synagogue services, and every few years we celebrate in our church the Chanukah Festival.

The importance of widening horizons, understanding, and service is steadily emphasized in our church paper, in departmental pupil's monthly papers and on the bulletin boards of all organizations of the church. To the same end the members of our staff and teachers are constantly on the alert to deal with current international, interracial, and intercultural crises as "curriculum" for teaching Christian brotherhood.

It is obviously difficult to measure the effectiveness of such educational emphases, but we believe it is by such specific projects, and by taking advantage of dramatic situations as they occur in life, that a new understanding and practice of genuine Christian brotherhood will be hastened.



# *The Christian Conscience Under Stress*

*By Phillips P. Elliott \**

ONE of man's most prized treasures is his conscience. It serves him as his guide, counsellor, and friend along the difficult road of the moral life. But we have all found our consciences doing strange tricks to us. Sometimes, it is perhaps fair to say, that conscience is over-active, and insignificant details of daily conduct become a matter of profound moral concern. Usually it is under-active. It lies dormant and dull, unaware of opportunities and issues in which it might operate. Frequently it becomes narrow in its scope, confining its injunctions to areas limited and prejudiced. Again and again national or world events will sway it, bend it, sometimes break it.

Conscience is much like a compass. Last summer we were in a fair-sized motorboat, taking a rather long trip, but the captain was having trouble with his compass. It was particularly difficult when the fog set in and the boat was carried many points to the east of its intended goal. He could not figure out the difficulty until the next day, when he remembered that a new anchor had been placed in the bow-cabin, directly under the compass, and that this un-

questionably had swayed it off its course. It was not until the compass was rechecked in the light of this new material that it became accurate and trustworthy again. Thus it is with conscience.

Now it is well to remind ourselves at the very outset that the basic obligations of the Christian life remain the same, no matter what happens. North and south, east and west are just where they were before; the poles remain fixed and are not to be ignored. It is the same with moral and spiritual law. No matter how severe a storm may blow, in Europe or elsewhere, the commandments of God remain unchanged. Indeed you and I would not be interested in any gospel which could be changed and set aside under stress. No matter how much is altered in the world without, we are glad that the laws which have been in men's minds and on their lips across many decades remain the same, despite war and confusion.

We are to ask ourselves, therefore, in what ways we are to attempt the important but difficult task of guarding our consciences, how we are going to check this inner compass now and then, in order to be sure that it does not swerve from the highest and best. At what points is there

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danger that the Christian conscience will give way under stress?

In the first place, there is the danger of nearsightedness. The conscience serves as the eyes of the soul, and if there is any astigmatism here the whole life is affected. Quickly and easily men yield to the temptation to lower their gaze to those things which are immediate and desirable, and to forget the wide and tragic consequences of what they do. This is, of course, particularly true of the profits which this country is likely to make as the world conflict goes on. We are all bound up together, to be sure, in one great economic bundle throughout the earth. In spite of ourselves we can't help being pulled up or down with the general condition of the world's economic structure. Even the most sensitive man, despite his conscience, so to speak, finds that the profits are coming to him because there is war abroad.

Yet there are some who not only accept these profits, but desire them. Indeed there have been stories told of men who, during the last days of August, made heavy investments in commodities which stood a good chance of going up should war come. For a few days it looked as though war might be averted. Perhaps it would be too strong to say that they were disappointed that peace seemed possible, yet their plans would have been thwarted had peace been assured. The temptation now will be

to shut our eyes and reach out our hands and not ask too much about how the profits are made or from whence they come. Here it is that men need sight by which they can see right straight down to the end of the line and can recognize the fact of their participation in human bloodshed and strife. The Christian conscience, under the stress of our times, must keep its eyes open, looking far down at the consequences of every act and every desire.

In the second place, the Christian conscience must continue to insist upon fair play for all men. In our individual relationships there is nothing that makes us so conscience-stricken as the fact that we have, for whatever reason, alienated another person. In all our Christian thinking, we are concerned not only about ourselves, but about our brother. When our fellowship is broken at any point, something has been broken within ourselves. Whatever initial zest there may be in getting the better of one's brother soon gives way to the restless dissatisfaction with the fact of broken friendships or a break in the circle of good will.

War always destroys fellowship. It puts the world on a basis not of oneness but of brokenness. For hundreds of thousands of lives it destroys the sense of humanity. It restricts the operation of conscience to a specific and narrow group.

Against this breaking of the tie which binds man to man the Chris-



tian conscience must make its insistent protest. Jesus made reconciliation the very condition of worship. He did not think that men ought to even come to the altar until they had first made the attempt to become reconciled to their brother. Even though they had already come with their gift, they should leave that at the very foot of the altar and go about this prior task of rebuilding the broken structure of their friendship. The Christian conscience cannot be at rest until this has been done. Conscience must operate to such an extent that it will insist upon loving not only one's friends, but also one's enemies.

The apostle Paul has a phrase that helps us in this regard. In the 12th chapter of Romans he tells his friends "As much as in you lieth, be at peace with all men." This shows the Christian obligation. Ties may be broken outside, but in ourselves they can still remain firm. No matter what the other party may do, no matter how anyone around us may be thinking and feeling, we are not released. We must keep our consciences sufficiently sensitive so that they retain the oneness of humankind.

And finally, we will ever remind ourselves that, as the compass is controlled and drawn by a power outside itself, so human life has its meaning and purpose only in a power, a cause, a master, a God, outside itself. One cannot imagine a

compass being of the slightest value if the magnetic poles were done away with. One cannot imagine the conscience being of the slightest value, indeed one cannot imagine a conscience as even existing, without the drawing power of the spiritual universe. Life is held together by this. It would be nothing but a needle, swung round and round by the children's fingers in their game, if it were not for the will which directs it and the voice which calls. What integrity and coherence and firmness life possesses is due to the fact that it is being drawn always by this greater cause and Friend.

Now we are not usually aware of this until we try to deny it. When we begin to repudiate the will and power of God, at that moment life begins to break and crumble. We are not the same person—we are changing into someone else. One of the great phrases in the body of doctrine of our Church, as found in the Westminster Confession of Faith, is this: "God alone is Lord of the conscience." It is a good phrase for us to keep repeating and remembering just now, for we will have no conscience left if we do not keep reminded of him. There can be no conscience unless that conscience has a Lord. This alone will give meaning and direction to life. This alone will keep us Christian, and a conscience kept thus will guide us now and will help us later on to show the world the way.

# *Alcohol and Motivation*

*By Albion Roy King \**

**I**N OUR educational approach to the alcohol problem we ought to ask and try to answer these two questions: Why does mankind make use of such narcotic drugs as alcohol? And does the drug do for man what he thinks it does? In other words, we ought to approach the problem from the point of view of motivation first, and then raise the question of effects.

We say that alcohol is a habit-forming drug when we see it getting a vicious hold on so many people, but that doesn't really answer our problem of motivation. People don't drink just because they have a habit. They have a habit because they are getting some fundamental satisfaction or desire out of the drug. Mere repetition of drink does not make a habit, but just as soon as any person begins to solve his problems by resort to alcoholic narcosis, that moment he is on the highroad to addiction.

We need to face the whole problem of drinking on what we may call the normal or ordinary plane, with the same technique of psychological analysis which the psychiatrist em-

ploys. Why do men drink? Are the satisfactions which they get out of alcohol genuine needs of the human spirit? What does alcohol do which facilitates these things? Does alcohol really do what men think it does? For instance, most people think alcohol is a stimulant. Is this true? Is alcohol the only means or the best means of accomplishing these things?

In my own study of this problem of motivation among normal people who take to the use of alcohol regularly I have concluded that all the motives can be reduced to four general terms: the desire for excitement, the need for relaxation, the belief that alcohol aids sociability, and the desire for escape from the ordinary normal experience of life. Space is not here available for a thorough discussion of these motives or of what alcohol actually does to facilitate these things, but two points can be asserted as bearing in general on the matter: These motives do represent fundamental needs of the human spirit; occasional excitement and relaxation, are necessary to mental health. While sociability or some means of escape from the humdrum experience of ordinary existence are essential for emotional balance, alcohol is not the only

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\* Professor of ethics and religion, and dean of men at Cornell College, Mt. Vernon, Iowa; a popular speaker and writer in schools and colleges. Reprinted from the Iowa Parent-Teacher by permission of Professor King.



means to achieve this; nor is it the best for personality. Sports, recreations, creative hobbies, and all other activities in which a person participates creatively or becomes emotionally identified with a hero or heroine as in literature or drama or as a spectator at sports—these are the main wholesome means for achieving these desirable ends. Alcohol is a competitor, and a very powerful one because it is always easier and probably cheaper than most other means.

Second, alcohol facilitates these motives, not by a stimulation of the human reactions, but by a narcotic dulling of certain brain centers. Exactly what happens in the live brain when alcohol reaches it through the blood is a matter of speculation so far. The effect of alcohol on brain tissues can be observed, but it is always a dead brain, for the condition of the live brain cannot be set up under exact observation. However the effect on behavior can be studied by the methods of scientific observation.

The initial effect so observed is to make a person impulsive in reaction, but no studies have ever shown a tendency to increase speed or accuracy of performance. In fact, amounts of alcohol as small as that contained in one bottle of beer indicate a uniform tendency to decrease performance in activities which require a fine precision of skill such as threading needles. As the amount

of alcohol in the blood increases effects become more pronounced until the stage is reached when a serious interference with coordinations results and the effect is seen in such activities as walking and talking. Basic emotional responses become increasingly spontaneous under the effects of the narcotic, the best explanation being that alcohol acts as a narcotic upon those mental processes called self control.

There is no definitely understood basis for the commonly accepted belief that some chemical reaction in the cells of the body sets up a physiological demand for alcohol. There may be, of course, but the real explanation probably is the ease with which the drug affects mental processes. All men have psychological problems, and when they start to meet their problems by the use of the narcotic the extent of the hold upon them will be in proportion to the importance of the problem solved.

A great variety of motive explanations can be collected from the reports of drinkers themselves. Everyone who drinks at all regularly has his set of rationalizations. And any study of motivation should take these into account; but they must be carefully scrutinized because of the universal tendency to hide real motives even from oneself, and especially to explain habits which meet disapproval by some socially accepted face-saving device.

## *A Significant Church Pronouncement*

*The following statement was drawn up by the chairmen of the World Conference of Christian Youth on the basis of many conversations with delegates and leaders and read to the conference on the last day. This conference was held in Holland, July 1939, consisting of 1500 young people as official delegates from religious bodies in over 70 countries.*

WE ARE fifteen hundred delegates from over seventy peoples. We are divided in national allegiance; we are separated by denominational and confessional barriers; we are members of different Christian organizations; we are drawn from every walk of life. And yet we are here together because we belong together as those who have one calling and acknowledge one Lord. It is he who draws us together, and it is by him that we have been held together during these ten days. We have seen that where we subject ourselves to his will, he is victorious over our differences.

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will be built only by those who have surrendered their

wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems of modern society, and believe that we are called upon to set ourselves the task of studying these problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world, just as some who belong to our fellowship have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict, or persecution, we must strengthen one another and preserve our Christian unity unbroken.



Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising oecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our conference takes its place in the line of a great succession of world gatherings, and we are ambitious to add to the momentum of this quest for Christian unity. We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries and in the places where we live for closer cooperation in work and for larger sharing in worship with our fellow Christians. The world needs a united church. We must be one, that the world may believe. The world will not wait while we argue, neither will God have us ask him to achieve by miracle what we are unwilling to work for ourselves.

We believe that those who planned this conference were guided by God when they placed Bible study in such a central place. Many of us have discovered the Bible afresh, and in so far as we have allowed God to speak to us, he has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed con-

siderable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as young people today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship to which we have been led must be faithfully carried on. This world gathering marks the beginning of an ever-widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong, and do exploits."

# For Time

## **Right End, Wrong Means**

The proposal to send Myron C. Taylor as an Ambassador to the Vatican has raised misgivings in the minds of many, an uneasiness not allayed by the fact that Dr. George A. Buttrick and Rabbi Cyrus Adler have been invited to confer with the President.

Those who support this move by President Roosevelt stress the fact that Mr. Taylor is being sent to facilitate the combined efforts of the United States and of the Vatican on behalf of peace. Whatever our attitude toward the Papacy, their argument runs, it must be recognized as a political power in the world of nations. Furthermore, they ask, where among the neutrals is there a political entity that has more weight, yes, more moral weight, than has the Papacy? And still further, there is an urgency, these proponents aver, that the moral power of neutrals be harnessed for peace. "If Winter comes, can Spring be far behind?" and with *this* Spring will come war in all its deadly earnestness and destructiveness. Truly, and menacingly, it will soon "be later than we think." Now is the time to save the world, and the United States, from a holocaust, and the two leading neutrals may indeed be the only hope. So, in general, reason those who applaud Mr. Roosevelt's step.

Those with opposing views stress the far-flung implications of this appointment in relation to American tradition. This country stands for the equality of all religions before the law. No one religion enjoys privileges or suffers handicaps from the government not shared by all others. This is the genius of the American tradition in relation to church and state; and Mr. Roosevelt's plan impinges upon and threatens it. The President emphasizes that Mr. Taylor is a personal representative going to the Papacy that is the Catholic Church and not an official Ambassador to the Papacy that is a sovereign state. If this is so, his critics contend, this government is according a particular religious body a recognition that is not granted to others; for by no stretch of wishing or arguing, they declare, can inviting Protestant and Jewish leaders to one or more personal conferences with the President be equated with sending a personal ambassador to the Pope.

Such are the broad lines on which opinion is forming on what may well prove to be a vital issue in American thinking. We recognize the force in each of these positions. We believe that this step is a step away from the gains which the American people have won for true religion. On the other hand, we favor this country uniting its resources for peace with those of the

# Like These

religious forces. We believe that this can be gained without resorting to the tactics involved in the appointment of an American Ambassador to the Vatican. Any peace front of which this country is a part will be stronger, not weaker, if the American policy of strict independence of the church from the state is scrupulously maintained.

**God and Democracy** Christianity suffers both from those who would confine it to what an individual thinks and feels and from those who would transform its relation to social living into bondage to some particular economic or political form or order. For example, many earnest and devout Christians once used their Christianity to sanction a slave-holding economy. So today, there are those who identify their religion with the present status quo or with a next step toward some social Utopia. What prompts this thought is a prevalent indiscriminate tying together of Christianity and democracy. In the present sense of urgency about our democratic conditions, some are prone to urge Christianity because it best undergirds democracy; but this is putting the cart before the horse when it suggests that man's adherence to Christianity is contingent upon its contribution to democracy.

To use God rather than to be used by him always means to misuse him. God in Christ should be followed because he is God, and therefore he is the Truth. And because he is the Truth, he is always greater than any social order which man has yet achieved or which man has yet imagined. What we need to urge upon the world is that man is to subject himself to God as truth and not to decide for or against God depending on what God has to contribute to our individual likes and hopes for social living.

Democracy does depend upon the worth of the individual which the Christian experience in God imparts to him. Christianity also does have a stake in democracy, for democracy is the finest expression of Christianity in corporate living. But in turn, Christianity's claim upon us in no sense depends on whether or not Christianity serves democracy. T. S. Eliot has finely said, "And what is worst of all is to advocate Christianity not because it is true but because it might be beneficial. . . . To justify Christianity because it provides a foundation of morality, instead of showing the necessity of Christian morality from the truth of Christianity, is a very dangerous inversion. . . . It is not enthusiasm, but dogma, that differentiates a Christian from a pagan society."



***With the  
Persecuted***

Outstanding in recent Christian writing is a sentence by the General Assembly of 1938 that fairly lifts itself into the conscience of every reader. "We stand with the persecuted of all the world." What a splendid statement for a "Creed of Christian Living." Here is the prophetic voice of the Old Testament at its best; here is Christ through the church. His Body, taking his place with the least of his brethren.

Elsewhere in this issue, Dr. Conrad Hoffman sketches the world-flung needs of those persecuted because of their Jewishness. But there is another group within our own borders who come out of a grievous past. Certainly, the most barbaric form of persecution in our nation has been lynching, and we can but rejoice that 1939 had only three lynchings in the United States. The best record yet! This means that public opinion has registered a distinct advance and that officers of the law have stood for a stricter observance of the law. Once again, as the 1939 General Assembly noted, a decrease in lynching has coincided with a proposal for federal legislation against it.

For four successive years, the General Assembly has supported, in one way or another, the use of "the power of government" to deal with this blackout of human decency and national honor. We can but hope that this goal, too, has now been reached.

To "stand with the persecuted of all the world" means to keep standing with them until their needs are no longer the needs of the persecuted. It is indicative of the burden of persecution still borne by American Negroes that it was news when Negro school teachers were voted salaries equal to white school teachers in an American community last year. Social and economic, cultural and even religious handicaps still set apart this vast minority as among the persecuted of the world.

***"We, the  
Readers"***

Beginning with the March issue, SOCIAL PROGRESS will devote some pages to what our readers write us. We anticipate that this will be one of the most stimulating departments of this magazine. The interest of anything that is written is like the interest of anything that is spoken—it lies in the minds of those who read (or hear) it. Communications from readers is the nearest a magazine can approach the forum idea, or the give-and-take of conversation. Because of space limitations, and in order to give all equal opportunity writers are asked to take not more than 200 words for what they have to say. There is from now on a standing invitation to give all of us your thoughts on the many issues that concern the church in the life in our world.

# *A White House Conference*

Approximately one-half of the children and youth of America receive no formal religious instruction according to a report, "Religion and Children in a Democracy" prepared for presentation and group discussion at the White House Conference on Children in a Democracy, meeting in Washington, January 18-20.

Yet religion is presented as one of the fundamental essentials in a democracy. Religious leaders of the country have been called into the conference to help solve this problem of "how to utilize the resources of religion in meeting the needs of children without in any way violating freedom of conscience or the principle of separation of church and state."

The reasoning of the report is that personal and social integrity is even more vital to democracy than physical fitness, technical efficiency, and well-informed mentality, and that there is grave question as to whether "a merely secular code of ethics can carry this load."

"The child needs to have a conviction of his own intrinsic worth as a person and also a conviction that he has a significant and secure place in a rational and moral universe," the report sets forth. "Whatever else we may help the child to achieve in the fulfillment of his needs, we have not met his greatest need until we have helped him to build a practical philosophy of life . . . Historically man has achieved this end chiefly through art, philosophy and religion."

Primary responsibility for religious development of children is placed with parents, and religion is regarded as a matter of family heritage, each child being "introduced to the religious inheritance of the particular religious group into which he is born, as he is introduced to his mother tongue and other aspects of his particular culture."

But serious question is raised as to how the child's religious needs shall be met as he grows older. "In the historical perspective of more than a century and a half," the report says, "we reaffirm the principle of American democracy which leaves the church and state each independent in its own sphere." However, "historically it was never intended that the separation of church and state should deprive children of the resources of religion."

The report describes the situation growing out of secularization of the public schools: "So deeply have certain religious groups felt the need of bringing up their children under the influence of religion that they have attempted to carry the entire responsibility of education in parochial schools at their own expense, in addition to the public taxation for education. Other churches have adopted the Sunday school, giving a meager amount of religious instruction on Sundays. In more recent years individual churches, or churches cooperating in given communities, have provided instruction in week-day church schools and religious schools during the summer vacations. In some instances, religious instruction is given in the public schools as a regular part of their programs."

The report sees hope ahead, stating: "Fortunately, at the time when we are feeling the urgency of this problem there is a growing sense of common ends which all religious groups are seeking to achieve. . . . A satisfactory solution will require a critical analysis of the problem in the light of more than a century of experience and a careful weighing of alternatives. It may require the development of new approaches and the exploration of new patterns not to be found in our educational tradition."

# Brotherhood Prayers

*In the name of Our Elder Brother, let us daily pray for —*

## February 1

*Those in love.* Grant that they may feel awe in the presence of the divine spirit making their hearts one.

## February 2

*Children awaiting adoption.* O Thou who didst take little children into thine arms and bless them, may these children, bereft of their own mother's arms, find the love of a true home.

## February 3

*Widowed mothers.* Suffer us not to forget the burden of mothers caring for their children left fatherless.

## February 4

*Crippled children.* Touch our hearts with the grace of understanding for children so handicapped by cruel circumstance.

## February 5

*Unemployed fathers.* O Thou mighty champion of justice, awaken our conscience to the bitter hurt of fathers who hunt in vain for bread and labor.

## February 6

*Mothers of war dead.* In the spirit of deep penitence for our common guilt we pray for mothers who have sacrificed their sons upon the bloody altars of war.

## February 7

*The unhappily married.* By the example of thy tireless solicitude for us, O Lord, give mutual patience to those ill-mated to each other.

## February 8

*High school seniors.* Give these boys and girls a vision of the world that ought

to be, and can be, and prepare them to play a worthy part in its building.

## February 9

*Those with cancer.* O Thou who art the ultimate source of health and healing, we rejoice in the new hope that science has brought to many afflicted with this dread disease.

## February 10

*India's Untouchables.* Grant that through the influence of the gospel of Christ these lonely outcasts may rise to the full dignity of our common humanity.

## February 11

*Japanese in the United States.* Grant unto us especially in these days the grace of Christian charity toward these, our brethren, within our gates.

## February 12

*Negro babies.* May we give to these all the advantages for abundant living which we covet for our own children.

## February 13

*Refugees in America.* O Thou who as a little child was once a refugee in Egypt make us understand the tragic plight of those among us forced to flee for safety from their own home and country.

## February 14

*Editors of newspapers.* Give them a passion to seek first the truth that makes men free.

## February 15

*Personnel directors.* Grant to them tact and vision, that they may help industry to create men as well as things.



*February 16*

*Poets.* For the gift of poets inspiring us with a vision of the heights we give thanks unto thee, O God.

*February 17*

*Choir directors.* Keep alive in them the spirit of worship that, through the mystery of music, they may lead the way into the beauty and wonder of thy presence.

*February 18*

*Missionaries in China.* Help us to stand by these ambassadors of Christ serving so bravely in these days of trial and terror.

*February 19*

*Policemen.* May these guardians of the law mete equal justice to all, regardless of race or class.

*February 20*

*Drinking drivers.* Redeem the conscience of these who, through self-indulgence, risk accident and murder on the highways.

*February 21*

*The President of the United States.* Inspire him with the daring vision of making America great in the friendly service of the world.

*February 22*

*Members of Congress.* Revive in them and in all the people of this nation, a spirit of devotion to the common good.

*February 23*

*Justices of the Supreme Court.* Bestow upon them the spirit of understanding

that they may so interpret the law as to promote peace and progress among our people.

*February 24*

*The very poor.* Stab us wide awake, O Lord, with shame that there exists heart-breaking poverty in the midst of potential abundance.

*February 25*

*The very wealthy.* May they use the privileges and power of their riches to build a new order in which none shall suffer want, and none shall lack for honest toil.

*February 26*

*Those who work while we sleep.* Make us mindful of those who labor through the lonely hours of darkness for our comfort and security.

*February 27*

*Munition workers.* Forgive our common guilt for the economic necessity that forces men to work in factories making weapons of death and destruction.

*February 28*

*Statesmen of belligerent nations.* Through the example of thy mercy toward us all, constrain those who guide the destiny of warring nations to seek the way of justice and peace.

*February 29*

*Those contemplating suicide.* Stay the hand, encourage the heart of all who would end life because of burdens too heavy to bear, O Thou who will not let us go.

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*It is hoped that we will go beyond merely reading these prayers. Let us bring before God the needs specially mentioned for each day. In this way we will become part of a fellowship of intercessory praying. These prayers for February were prepared by Rev. Hiram W. Lyon, Great Neck, New York.*

# News and Views

**An interdenominational emergency agency** has been created by the Federal Council of Churches and by the Foreign Missions Conference to coordinate the relief needs of greatest interest to the churches, and to receive and transmit relief funds. It is the Committee on Foreign Relief Appeals in the Churches. Rev. Roswell P. Barnes, secretary, 297 Fourth Avenue, New York. Most urgent emergency needs commended by the committee to the churches are the following: Christian Czech refugees in Paris, Spanish evangelical refugees in France, exiled theological students, refugees in Switzerland, and evangelical pastors in Rumania and the Balkans; civilian war and flood victims in China; Christian German refugees; Polish refugees; missionaries and mission stations affected by internment of German missionaries in British and French territories, and by the call of missionaries to war service; and prisoners of war and interned alien civilians in Europe.

**Many prayers, sermons and addresses** in churches and other places of assembly during December emphasized the 125th anniversary of the signing of the Treaty of Ghent, on recommendation of the World Alliance for International Friendship Through the Churches. December 24, 1939, marked the completion of a century and a quarter of uninterrupted peace between the United States and Canada.

**Christians in Russia's Power.** A fellowship of worldwide intercession in behalf of the evangelical Christians of the Western Ukraine in Poland is urged by a recent publication of the Federal Council of Churches. As a result of Russia's occupation of that part of Poland, 7,000,000 Christian people are now

subject to a nation which practices the destruction of Christianity. It is expected that all preaching will shortly be prohibited, churches closed and properties confiscated.

**Lynchings in the United States** are diminishing in number according to a report from Tuskegee Institute. In 1935 there were 20 lynchings, a figure which gave impetus to the movement for a federal anti-lynching law. In 1936 and 1937 the number stood at eight; in 1938 six mob killings were reported. In 1939 the figure was cut in half with only three lynchings reported. In two cases the victims were Negroes, in the other a white man. The Anti-Lynching Bill again stands at the head of the calendar for the 1940 session of Congress.

**Ministers of four congregations** in Rochester, N. Y., have signed a joint statement pledging their efforts to keep the United States out of war and added: "We will not permit our minds to be diverted by the war abroad from our paramount and inescapable duties to the welfare of the American people. We will not rest until this nation has been restored to a sound economy in which there will be work and well-being for all."

**A Negro bishop said high mass** at Westminster Cathedral on Sunday, Dec. 3. This is of little moment, some might think, in comparison with the world-shattering events of these days. Yet to those who have imagination and faith it is significant that a bishop of the African race should sing the high mass in Latin in a cathedral in England. Bishop Kiwanura is appointed to serve in Uganda, his own country, in which a little more than 50 years ago some of his family were martyred for their faith.

**Outlines of the World Peace Plan** as sketched by Pope Pius in an address to the College of Cardinals included: (1) guarantee of independence to nations large and small; (2) disarmament; (3) a new or revised organization like the League of Nations; (4) justice for "true needs" of nations and ethnic minorities; (5) end of all hatreds.

**Gandhi said "No"** when approached to sign a response to President Roosevelt's message on moral rearmament by representatives of the Oxford Groups and then explained his position by saying that members of an exploited nation, such as India, could not honestly mean the same thing when speaking of moral rearmament as members of an exploiting nation, such as the British Empire. Before British citizens invite Orientals to share in a moral rearmament program, he insisted, "let them shed their exploitation policy and their immoral gains first."

**Collecting facts on religious training** of students in public schools is a new project of the Women's Cooperating Commission of the Federal Council of Churches. The commission has been impressed by recent public emphases placed on the basic relation between religion and democracy, and on the lack of American education in character building.

**An alcoholic treatment service** has been instituted by the Greater New York Federation of Churches, under the direction of Rev. Rudolph Schnorenberg and an advisory committee. Ministers are invited to send alcoholic patients for consultation and treatment. Charges are made according to the financial situation of the patient.

**Cooperation with courts** and social agencies is a new service feature on the program of the Cleveland Council of Federated Church Women. Special funds

have been secured during the past year to support the new program.

**In response to urgent cablegrams** from the Provisional Committee of the World Council of Churches asking that a representative of American Christianity attend the emergency meeting of the Administrative Committee in Holland the American members of the Provisional Committee requested Rev. Roswell P. Barnes, who on January 1 became Associate General Secretary of the Federal Council, to go to Europe for this purpose. The meeting in Holland is considering two major questions: first, what the churches can do to lay the foundations for world order after the war and, second, how they can fulfill their largest service in relief of the suffering during the war.

**Students today are confused** and bewildered by the present wars and by the conflict between a Christian's conscience and his conception of duty, according to Rev. Robert G. Andrus, Presbyterian student counsellor, Columbia University, speaking in Philadelphia at the 29th annual meeting of the Council of Church Boards of Education. "Last year one could feel the shock of the Munich Pact and the disillusionment students felt," said Mr. Andrus. "This year there is a sense of catastrophe in the offing and with it a confusion as to an American Christian's part in it. While there is a strong determination to keep America out of war, this conviction is not boisterous as was the student peace expression of former years. Perhaps this silence is indicative of depth of conviction. It is in part due to perplexity in a situation in which the student has no ready answer but is looking for Christian leadership; for the church to speak a word unafraid. And if today's student receives only a 'little Sir Echo' of his own belligerent impulses instead of a clearcut prophetic voice, tomorrow's church will reap the consequence."



# Facts and Figures

**The Monthly Survey of Business** of the American Federation of Labor for November-December, 1939, reports that the decade of depression, 1929 to 1939, closed with production at a new all time peak; but there are still more than 9,000,000 unemployed. According to the Federal Reserve Board adjusted index of industrial production, estimated production in December 1939 was at index 128, compared to the previous all time peak of 125 in 1929, and production in the last quarter has equalled the highest quarter in 1929. Nevertheless recovery of production has not been enough to put the unemployed to work. Today's 9,000,000 unemployed, the survey explains, includes 1,000,000 unemployed in 1929, 3,000,000 workers displaced by technological improvements, and 5,000,000 new workers added to the ranks of labor in the last decade. Between 2,000,000 and 3,000,000 others are working because their jobs have been saved for them through the shortened work week.

In the decade just ended, the general living standard has been reduced. Population increased 8%, production declined 11%; we produced 18% less for each person. This reduction in living standards has not affected the employed workers but the unemployed bear the brunt of reduced living standards. Nine million of them, with their families, are living on WPA wages, or relief, or are dependent on their relatives and friends. Their living standards are far below decency levels.

**The liquor monopoly in Pennsylvania** did a gross business of \$74,570,000 in 1939, or an increase of \$2,158,000 over that of 1938. It is estimated that the profits for the year will exceed the \$13,968,630.49 of 1938. The record year was 1937 when total receipts were \$80,000,000.

**Of the \$3,485,645,000 spent** in 1938 by federal, state, and local officials for welfare and relief, 50 per cent was supplied by the federal government, 21 per cent by city and county governments, 16 per cent from private sources, and 13 per cent by state governments. In addition community chests raised \$77,000,000 from 401 communities. In 1939 the amount raised in private campaigns was \$82,000,000 from 518 communities.

**Latest figures** on the Presbyterian Sesquicentennial Fund for Christian Education, now in the final year of its campaign, indicate a total subscription of \$5,690,369.63 toward its \$10,000,000 goal. The campaign will end December 31, 1940.

**One Per Cent for Education.** The National Resources Planning Board has recently issued the following figures on how the nation spent its \$59,300,000,000 income in 1935-36: Food, 29%; housing, 9%; automobiles, 6½%; medical care, 4%; recreation, 3%; personal care and tobacco, each about 2%; transportation, 1½%; education less than 1%, lowest except for a few miscellaneous items.

**More than 2,300,000 gallons of hard liquor** were consumed in Washington, D. C., in 1938, which when reduced to per capita figures indicates a thirst six times as great as that of the country at large. The state of Pennsylvania, with a population 18 times that of the District of Columbia, has 580 retail stores while the District has 400. In 1938, \$31,000,000 was the drink bill in Washington, or approximately \$50 per capita. During the same period, \$18,000,000 was spent for health and welfare work, or \$31 per capita.

## Book Reviews

**Social Religion**, by Douglas Clyde Macintosh. Charles Scribner's Sons, New York, 1939. \$3.

Dr. Macintosh has given three reasons for writing this book, which is an uncompromising and convincing advocacy of the ideals of the Kingdom of God on earth. First, he states his purpose to write on "Religion Today and Tomorrow," and this book *Social Religion*, intended as part one of a single volume, has grown to be Volume I of a trilogy. (Volume II will be "Personal Religion," and Volume III, "Theology.") Second, having been deprived of the privilege of naturalization in a *cause celebre*, he purposes to set forth the principles that would control his vote if he had one, and also his vote on such matters as the prevention of war, the abolition of poverty, the safeguarding of liberty, and reform movements in government. Third, not only to record his vote, but to persuade others to work and vote for the causes which the author describes as "suggested ways of trying to realize progressively an essentially Christian solution."

Dr. Macintosh offers the theory that Jesus thought of himself as "the servant of the Lord," proclaiming that the Kingdom of God was at hand. This kingdom idea meant the reign of God on earth, which would come to pass when men did the will of God and followed the prompting of absolutely unselfish love. This is not an interim ethic preached by Jesus anticipating an early catastrophe, but is the eternally valid ethic for the Kingdom here and hereafter. When enough people do the will of God in love, then the Kingdom will have outward reality. But now, as the author realistically observes, the message must be, "Repent, for the Kingdom of God is *not* at hand."

The reign of God comes about by his will being done in individual lives and by

the social consequences of widespread obedience to the law of unselfish love. There is no division possible between these two aspects of the gospel. Theologians may differ as to the extent to which God or man initiates the individual or social changes, but there can be no denial of man's part in both processes.

As Jesus proclaimed the immediacy of the Kingdom, opposition came from both religious and economic leaders. Disappointed with man's response to his message, Jesus emphasized more and more toward the end of his life his own relationship with God the Father and his appreciation of what God would do regardless of man's activities. The eschatological aspects of his message became more prominent. He faced the certainty of persecution, but he never wavered in his proclamation of the Kingdom.—C. J. T.

**Making the Bible Live**, by Georgia L. Chamberlin. University of Chicago Press, Chicago, 1939. \$3.

The author, a popular Bible teacher at Chautauqua Institution, served for many years as executive secretary of the American Institute of Sacred Literature. In the light of the new learning discovered by archeologists, historians, literary scholars, and religious philosophers, she interprets with deep insight the significant passages of the Old Testament, stressing the personalities involved. Attention is directed to a *growing* philosophy of life and a progressive revelation of the will of God that no careful reader of the Old Testament can ignore.

Miss Chamberlin holds that in our use of the Bible, "our understanding of it must be historical, our appreciation both literary and historical, and our acceptance and teaching of its ideals and truths confirmed in racial and individual experience."

Those who follow Miss Chamberlin's methods find a new understanding and appreciation of the Bible, as they find in it the record of great souls working with God and achieving the "heights of spiritual communion with him."—C. J. T.

**The Idea of a Christian Society**, by T. S. Eliot. Harcourt, Brace & Company, New York, 1940. \$1.50.

This is a short book and fortunately so; for it is so compact in its style and so packed with content that it must needs be read and reread slowly. These sentences are illustrative: "The rulers and would-be rulers of modern states may be divided into three kinds, in a classification which cuts across the division of fascism, communism, and democracy. There are such as have taken over or adapted some philosophy, as of Marx or Aquinas. There are those who, combining invention with eclecticism have devised their own philosophy—not usually distinguished by either the profundity or the consistency one expects of a philosophy of life—and there are those who pursue their tasks without appearing to have any philosophy at all." It is hard to comment on a work such as this without letting the author speak copiously for himself through liberal quotations. These alone can do justice to his freshness and incisiveness. Just as a diamond has many facets, each with its own beauty, and yet all contributing to the beauty of the whole, so this book has many insights, each a field of understanding and stimulation in itself, and yet each having its clear relation to the whole.

To select at random one of these "facets," Mr. Eliot uses the word "idea" in the Coleridge sense. The "idea of a society" is its "ultimate aim." "To what end is it arranged?" There are three "ideas" of society—Christian, neutral, pagan. We of the "western democracies" belong to the neutral group. "To speak of ourselves as a Christian society in contrast to that of Germany or Russia is an

abuse of terms. We mean only that we have a society in which no one is penalized for the *formal* profession of Christianity." A neutral society is therefore one that is Christian only in the sense that it does not oppose Christianity.

But ultimately, there can be only two kinds of societies, for the neutral position, because of its negative character, must yield to the positive affirmation either of the Christian or pagan persuasion. And here the author sees the danger—and the choice—that confronts us. The totalitarianisms of today are positive, dynamic, affirmative, and pale neutrality must inevitably choose between pagan society and Christian society, the latter being one whose deliberate and avowed end is Christian. What a Christian society might be the author discusses under the Christian State, the Christian Community, and the Community of Christians. There is particular interest in the last which he calls "The Church Within a Church" whose high calling is "collectively to form the conscious mind and the conscience of the nation."—C. P. H.

**When Christianity Was New**, by Robert E. Speer. Fleming H. Revell Company, New York, 1939. \$2.

These lectures, delivered on the T. Vernon Moore Foundation at the summer school of the San Francisco Theological Seminary, present the position of one who meets perfectly the prerequisites of the lectureship—limited to "men who are known as sincere believers in what is known as the Evangelical Reformed Faith."

"It is a hopeful thing," Dr. Speer writes, "that both in and out of the Christian church today men appeal to Christ and to the Christianity of the New Testament in connection with the social and economic issues of our own time." In this no implication of the gospel has been overlooked.

He begins where Christianity began—in the home. Taking hold of the Apostolic



phrase of "the church in the house," the writer shows how this concept "witnessed to the genuineness, the simplicity, the domesticity of Christianity at the outset." To retrieve this purest and best conception of the church we have "to go behind those developments to the unecclesiastical artlessness of the house-church."

The social and economic questions so much discussed today are dealt with in concise outline and with constant reference to the New Testament. Successively, private property and wealth, the position of woman and marriage and divorce, slavery, war and the Christian's relation to the state are treated. On the troublesome question of war, the author repudiates the teaching of non-violence. "War as war is not unjustifiable in our world. . . . Where our death or acts of injustice against us secure no good end, . . . we are not justified in taking the easy course of tame submission." In fact "the problem of war had not presented itself to the mind of the early church, . . . but all that the church believed was clearly opposed in principle" to it.

Perhaps the best chapter in the book, "The Early Church and the Race Problem" is a clear analysis of the background of that first church. The issues of Christianity in the Graeco-Roman world, the race consciousness of the Hebrews with the antagonisms and prejudices of that era are not unlike the ominous signs of our time. How Christ dealt with the nationalistic and racial attitudes that he faced, what constituted the great distinctions antagonistic to the Kingdom ideal, and how a disunited world divided by strife and hate can be saved from ruin again in adopting the principle of that ordered human life of "the primitive Christian brotherhood"—all applies itself to the most crucial problem we face.

The cosmic personality and unique deity of our Lord is made the subject matter of the final portion, "The Place of Christ." It was the conviction which the early

church had of Jesus Christ, and what he was in himself and in relation to the Father that gives Christianity its only right to exist. Jesus Christ is the gospel.

It is refreshing to find a writer whose ethic is exclusively constructed on the evangel of traditional Christianity fearlessly facing world issues. Some stress the evangel at the expense of the ethic. Others conveniently reverse the method with equal hurt to the cause. This book strikes that true balance—the New Testament blend of each which is all of the gospel.—W. S. D.

**Design For Recovery**, by Donald Mitchell Marvin and Gertrude Marvin Williams. Harpers, New York, 1939. \$2.

Modern bookstores are loaded to the ceilings with panaceas for our present economic debacle, but once in a while there appears a volume which is deserving of special attention. Such a one is this treatise by Donald Mitchell Marvin, professor of banking at the University of Illinois, and Gertrude Williams, formerly director of research for the Pennsylvania Department of Welfare.

The authors, with the aid of copious statistics, attempt to restate the principles of that economic system, rather dormant of late, known as "The New Capitalism." The immediate problem they believe is to restore the market by utilizing the frozen capital and the unemployed labor which now exist. This can only be brought about, they contend, by the cooperation of industry, labor, and government. Industry must be content with a reasonable profit rather than tremendous gains, labor must learn to think in terms of an annual wage rather than a daily wage, and the government must readjust its whole program of taxation. The writers feel that there is a definite point beyond which profits cannot be taxed, that in some cases this point has been reached, and above all, that taxes should not be increased in times of depression.

There is quite a discussion of the present situation among the building trades, in which the writers feel it would be better to stimulate production through low-cost housing rather than through "slum clearance" projects.

There is much food for thought in this little volume. Whether or not you agree with the authors, you cannot help but be stimulated by their analyses and suggested solutions.—T. F. H.

**This Nation Under God**, by Arthur E. Holt. Willett, Clark & Company, Chicago, 1939. \$2.

Dr. Holt has given richly to American life through his contacts with many generations of theological students and through his thoughtful and constructive leadership in community problems. His social concern gives prominence to agriculture, particularly where meet farm and factory, farmer and industrial worker, country and city. The context in which he sees these relationships is democracy, the foundations of which lie in the depths of Christian experience.

The thesis of this volume is that democracy calls for more than individual freedom. It calls for responsible living on the part of the individual who enjoys freedom. This is where democracy has been undermined and where it must make its immediate advance. Of necessity this means the recovery of what the primary relationships of life have poured into social living—such as the family, the township, the small community. There is a fine discussion concerning the factors that have destroyed these more intimate relationships and the accompanying breakdown of individual responsibility toward the community.

Dr. Holt is clear and emphatic that the

solution lies in no mere manipulation of surface elements; it probes deeper. "Original social change is a matter of moral revolution rather than of social organization." And the source of such moral revolution lies in the "holy imagination" which, in turn, roots "in the ecstasy of divine love." Coming from one who, himself, is a trained and outstanding social scientist, the following sentence is all the more significant. "The greatest contribution ever made to social science was made by the Hebrews in their doctrine of one God who demanded social righteousness." The supreme importance of the Christian church is stressed, the function of which is "to maintain in contemporary society the passion of a redeeming God. The church has the conviction that its task is to carry on in the world what God was doing in Jesus."

The volume closes with a long chapter on what is a constantly recurring theme, namely, the place of worship. "The social message of the church does not begin when the church meets society. It begins when man meets brotherman and God meets both in worship."—C. P. H.

### Books Received

- The Bible Economy of Plenty*, E. Tallmadge Root. Harper & Bros. \$1.65  
*Candle in the Dark*, Irwin Edman. Viking Press. \$1.25  
*The Changing West*, William Allen White. Macmillan. \$1.50  
*The Church and a Christian Society*, Wade Crawford Barclay. Abingdon Press. \$3.50  
*Democracy Today and Tomorrow*, Eduard Benes. Macmillan. \$3.  
*The End of Economic Man*, Peter F. Drucker. John Day Company. \$2.50  
*Factories in the Field*, Carey McWilliams. Little, Brown & Co. \$2.50  
*Masters of Their Own Destiny*, M. M. Coady. Harpers. \$2.  
*Race Against Man*, Herbert J. Seligmann. Putnams. \$2.75  
*Shakespeare in America*, Esther Cloudman Dunn. Macmillan. \$3.50

# Reference Materials

## ✓ Check Your Program—For Social Education and Action

**Your Church in Your Community**, compiled by William and Marion Wefer. This new discussion guide just off the press is one of the *Social Progress Series* which includes "The Church and Society," "Christianity and Economic Justice," "Peace—in These Times," and "Liquor and Modern Life." It is prepared for groups of men, women, or mature young people in any church organization. Its purpose is to stimulate the interest of Christians in both city and rural communities and make them aware of the pressing needs which crowd to the doors of every church. Plans for four discussion periods are offered: "Seeing Your Community"; "Home Ownership—A Rural Problem"; "Juvenile Delinquency—A City Problem"; and finally "What Shall This Church Do?" Suggestions for worship accompany each discussion; questions and problems for investigation are proposed for further study and action, and a selected list of sources for further reading is appended. Churches wishing to stimulate the social concern of their people or chairmen of Social Education and Action in presbytery or local church will find this a helpful and usable guide. *Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, 25 cents.*

**Social Progress Pamphlets.** Directing attention to social problems which the church faces, these pamphlets present principles of Christianity which offer a solution. *Man—Slave or Free*, by the late Dr. Harold McA. Robinson, affirms the Christian doctrine of human worth and declares its relevance to certain contemporary situations. *The Religious Foundation for Social Education and Action*, by John C. Bennett, is based on a belief that the problems of life are spiritual problems at bottom and offers hope through changed individuals and organized social action. *Religious Awakening and Social Progress*, by William E. Brooks, has been called "a significant contribution to an understanding of how spiritual awakening is inseparably connected with any genuine social progress." *The three pamphlets are 10c each at all Presbyterian Book Stores.*

**Social Progress Leaflets.** Two leaflets particularly appropriate for general distribution at the close of church services or in other meetings during Brotherhood Month are *Anti-Semitism Challenges America* and *Brotherhood—the Church and Race*. *Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia. 50 cents a hundred.*

**Race Relations Sunday Materials.** Materials available from the Federal Council of Churches and from other sources are listed in the S. E. A. Bulletin, page 32.

**The Trade Agreement Issue.** This issue now before Congress will be widely discussed. All groups concerned with American foreign policy and trade will find the following pamphlets helpful in gaining an understanding of the issues involved in this perplexing problem: *Primer on Trade Agreements*, 5 cents; *Peaceful Change*—a headline book by Eichelberger and Stone, 10 cents; *Hull Trade Agreement Program and The American System*, World Affairs Pamphlet, 25 cents; *Economics and Peace*, a primer and a program, World Affairs Book, 35 cents; *America Must Act*, World Affairs Book, 35 cents; *Labor and Trade Agreements*, by William J. Terry, 25 cents. All the above may be ordered from *The National Peace Conference, 8 West 40th Street, New York.*



# Radio, Music, Drama

A new weekly half-hour musical program "Musical Americana" originating in Carnegie Music Hall, Pittsburgh, deserves mention among new programs this month. With Deems Taylor as master of ceremonies the program is broadcast over the NBC-Blue network at 8:00 p.m. EST, on Thursdays.—Beginning Monday, February 5, Dr. Ralph S. Meadowcroft of New York City will conduct a series of devotional talks over the NBC-Red network at 12:30 p.m.

"The Bright Idea Club" program broadcast Saturdays at 10:30 a.m., an NBC presentation, is an "idea exchange" in which boys and girls send in the ideas and boys and girls tell them on the air.

Religious News Service (300 Fourth Avenue, New York) prepares each week a 15-minute radio script which is now being used on a number of radio stations throughout the country. The program known as "The Religious News Reporter" consists of up-to-the-minute news items and is available on subscription by local radio stations, ministerial groups, local churches, etc.

This month we find two noteworthy successes by Negro players on Broadway. Paul Robeson appears in Roark Bradford's play about the legendary Negro figure, "John Henry," and Dorothy Harrison carries an important role in "New Pins and Needles."

Pietro di Donato, author of "Christ in Concrete" popular novel with many social implications, is preparing a dramatization of his book. This young writer who achieved phenomenal success with his first novel steps out now in his first adventure with the theatre. He hopes to play the leading role himself.

"Dawn in the West" and "Have a Heart for China" are one-act plays of the China of today, by Helen L. Willcox. A worship service for suggested use in connection with it, published by the Church Committee for China Relief, 105 East 22d Street, New York, recommends it for use by young people at Sunday evening church services or on some other suitable occasion. Copies are supplied without charge to groups willing to present it in the interests of China Relief; to others the price is 25 cents a copy.

For local presentation in connection with a study of race-relations we suggest "The Color Line" by Irene Taylor MacNair, published by the Missionary Education Movement, 150 Fifth Avenue, New York (25 cents).

Two plays suggested for the Easter season are "Thy Kingdom Come, a Dream for Easter Even," by Florence Converse, published by Walter H. Baker Co., Boston (50 cents), and "The Trial of Jesus," by John Masefield, published by Macmillan Company, New York (\$2, plus royalty).

Religious films appropriate to the Easter season are "The King of Kings," (12 reels; rental \$15). "In Hallowed Paths," a one-reel 16 mm. film, scenes in Palestine associated with outstanding events in the life of Christ (\$2). Two selections from the series I Am the Way—"The House of Trial" (2 reels) and "The Living Christ" (one reel). Rentals, \$2.25 for 16 mm. films or \$3 each for 35 mm.

Sources for religious films: The Department of Church Relations, 829 Witherspoon Building, Philadelphia. The Harmon Foundation, 140 Nassau Street, New York. The Y. M. C. A. Motion Picture Bureau, 347 Madison Avenue, New York, or 19 So. LaSalle Street, Chicago.

# Current Films

*These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of organizations on the West Coast judging pictures in Hollywood.*

**Abe Lincoln in Illinois** (RKO-Radio) (Raymond Massey, Gene Lockhart, Ruth Gordon, Mary Howard) The speculation as to whether the motion picture could capture the drama that made **Abe Lincoln in Illinois** famous on Broadway is now at an end. The consensus of preview opinion is: "Through the sheer beauty of characterization, the very appearance, voice, wit, humor, mannerisms, and speech of Lincoln in behalf of freedom and the Constitution are those of realism to the beholder; you feel as if you were seeing the unfolding of the Great Man's life as he reluctantly goes forward to his destiny." The picture is not only superb; its message is most timely. **Family**

**Swanee River** (Twentieth Century Fox) (Don Ameche, Andrea Leeds, Al Jolson) Photographed in color with lovely scenes, **Swanee River** is one of the loveliest of screen presentations. Don Ameche is cast as America's loved composer, Stephen Foster, Andrea Leeds is seen as his devoted wife, and Al Jolson as E. P. Christy, leader of a minstrel troupe. Much could be said about the fine simplicity and poignancy with which the tragic story is unfolded and of the beautiful recording of such old favorites as "Swanee River," "Old Kentucky Home," "Old Black Joe," and "Jeanie with the Light Brown Hair." **Family**

**Balalaika** (M.G.M.) (Nelson Eddy, Ilona Massey, Charles Ruggles) **Balalaika** is a spectacular production that goes back to St. Petersburg in 1914 for its setting. The story involves a debonaire Cossack officer and a pretty singer. Incognito, the man helps the girl to reach her goal—the operatic stage. After they have fallen in love they learn the truth about each other, that he is a Prince and that she is a Revolutionist. The war separates them, but they meet again after the armistice at a reunion of White Russians in Paris. Tuneful music, lavish ensembles add to the attractiveness of the film. There is some comedy by the always capable Charlie Ruggles. Recommended to adult listeners as pleasant, melodious entertainment. **Adults.**

**Ninotchka** (M-G-M) (Greta Garbo, Melvyn Douglas, Ina Claire, Bela Lugosi, Sig Rumann) Directed in Mr. Lubitsch's most inspired manner, with a clever script and with Greta Garbo proving herself a deft comedienne, the picture is set in Paris at its gayest, before the present war, and concerns the piquant adventures of three ridiculous bewhiskered Soviet emissaries and an austere young woman who come to Paris to transact official business for Moscow and remain to savor the frivolous delight of capitalistic society. The film is a rarely expert piece of workmanship in which cast, director, and writers seem to have contributed equally to the perfection of the whole. **Adults**

**Two Thoroughbreds** (RKO-Radio) (Jimmy Lydon, Joan Brodel, Arthur Hohl) An unpretentious social drama, but entertaining because of the engaging boy lead and the capable direction which give sincerity and appeal to the development of a simple little story. The settings and music are pleasing and the social values are constructive. A lonely orphan boy finds a straying colt which he keeps and cares for in spite of the objections of his penurious aunt and uncle with whom he lives. Later he is faced with a more difficult problem when he discovers the true owners of his beloved pet. **Family**

**Geronimo** (Paramount) (Preston Foster, Ellen Drew, Andy Devine, Gene Lockhart, William Henry, Ralph Morgan, Chief Thundercloud) This melodrama with historical background is an exciting, almost shocking portrayal of the Apache menace immediately following the Civil War. The story is of the Apache chief, Geronimo, ably played by Chief Thundercloud, who has sworn vengeance against the whites, of a stern commanding officer who feels that sentiment has no place in army life, and of the latter's son, a recent graduate of West Point, who has joined his command. **Adults**

**Peace On Earth.** (M-G-M) Because of its timely message and its fine artistry, we are calling attention to this Technicolor, one-reel cartoon. Although done in a Christmas setting which makes it appear seasonal, it is so significant in subject matter and so beautifully executed that it should be shown throughout the world. In its short running time it presents concisely and more faithfully than longer films a realization of war's futility, its waste, and the possibility of utter oblivion for all that the world holds dear. It is done in a unique combination of realism and fantasy but its message is one most needed to touch the hearts of mankind in a war-mad world. **Family**

# *S. E. A. Bulletin*

This will be the last time, it is expected, that SOCIAL PROGRESS will contain the S. E. A. Bulletin. The department plans to resume sending to all chairmen the monthly mailing of information, together with frequent material.

## **S. E. A. at Synods and Presbyteries.**

This is the time when dockets are being made up for synod and spring presbytery meetings. Have you secured time for your committee? Are you working on the use to which you will put the time assigned you?

**Race Relations Day** comes on February 11. Materials from the Federal Council of Churches, 297 Fourth Avenue, New York City, will come to you shortly through the mails. For materials that deal with Christian-Jewish relationships, write to the National Conference of Christians and Jews, 300 Fourth Avenue, New York City. If you want something bearing upon the American Negro, write to the National Association for the Advancement of Colored People, 69 Fifth Avenue. The American Indian is nearby to some of us, and a responsibility of all of us. Some informative material concerning them may be secured by writing to the Office of Indian Affairs, Department of the Interior, Washington, D. C. An address by the Commissioner, John Collier, on December 4, 1939, and a statement released on December 5, 1939, are good.

## **Two Social Progress Leaflets—**

"Anti-Semitism Challenges America" and "Brotherhood—The Church and Race," are particularly appropriate for general distribution on Race Relations Sunday or during Brotherhood Week. These are available in quantity at 50 cents a hundred and may be ordered from any Presbyterian Book Store.

**S. E. A. Activities.** What is being done in Social Education and Action anywhere is of interest to us all. Selected at random from the interesting activities reported by presbytery chairmen and leaders of college groups, are the following:

*Detroit*—A laymen's conference on "Our Churches and the Labor Issue" under the leadership of the presbytery committee on Social Education and Action. Some 200 laymen attended. Among the speakers was Mr. Bernard Waring, Philadelphia Industrialist. (This carries a suggestion of what can be done in many presbyteries and local churches. Recalling that Easter comes early this year, many of us might find an opportunity to put on a conference between Easter and the Spring.)

*Albany*—The Social Education and Action Committee is working on a plan drawn up in the fall that calls for four conferences during the year. The last one held had as its theme, "The Church and Civil Liberties."

*California*—Westminster Foundation students joined with those of other church groups in a long week-end visit to the "Grapes of Wrath Country." Some preliminary reading had been required of everyone taking the trip. (This is a more ambitious effort to know your community. It can be adapted, however, to what may be done by any church group in its community.)

*New York*—Synod's committee on Social Education and Action sent to every minister a Christmas message consisting of a finely expressed statement of Christianity's adequacy for the world's need. (Some committees might well consider doing something of this general nature during Lent or in connection with Holy Week.)



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